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TALMAGE'S SERMON.

GLORIES OF THE REDEEMER THE SUBJECT.

He That Cometh from Above Is Above All Things.—John, Chapter III, Verse 31.—Christ the Overtopping Figure of All Time.

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Washington, April 21.—In this discourse Dr. Talmage sounds the praises of the world's Redeemer and puts before us the portraits of some of his great disciples and exponents; text, John iii, 31, "He that cometh from above is above all."

The most conspicuous character of history steps out upon the platform. The finger which, diamonded with light, pointed down to him from Bethlehem sky was only a ratification of the finger of prophecy, the finger of genealogy, the finger of chronology, the finger of events—all five fingers pointing in one direction. Christ is the overtopping figure of all time. He is the vox humana in all music, the gracefullest in all sculpture, the most exquisite mingling of lights and shades in all painting, the acme of all climaxes, the dome of all cathedrals, the grandeur and the peroration of all splendid language.

The Greek alphabet is made up of twenty-four letters, and when Christ compared himself to the first letter and the last letter, the alpha and the omega, he appropriated to himself all the splendors that you can spell out with those two letters and all the letters between them. "I am the alpha and the omega, the beginning and the end, the first and the last," or, if you prefer the words of the text, "above all."

Bridge Between Souls.

I know that there is a great deal said in our day against words, as though they were nothing. They may be misused, but they have an imperial power. They are the bridge between soul and soul, between Almighty God and the human race. What did God write upon the tables of stone? Words. What did Christ utter on Mount Olivet? Words. Out of what did Christ strike the spark for the illumination of the universe? Out of words. "Let there be light," and light was. Of course, thought is the cargo, and words are only the ship, but how fast would your cargo get on without the ship? What you need, my friends, in all your work, in your Sunday school class, in your reformatory institutions, and what we all need is to enlarge our vocabulary when we come to speak about God and Christ and heaven. We ride a few old words to death when there is such illimitable resource. Shakespeare employed 15,000 different words for dramatic purposes, Milton employed 8,000 different words for poetic purposes, Rufus Choate employed over 11,000 different words for legal purposes, but the most of us have less than 1,000 words that we can manage, less than 500, and that makes us so stupid.

When we come to set forth the love of Christ, we are going to take the tenderest phraseology wherever we find it, and if it has never been used in that direction before all the more shall we use it. When we come to speak of the glory of Christ, the conqueror, we are going to draw our smiles from triumphal arch and oratorio and everything grand and stupendous. The French navy have eighteen flags by which they give signal, but those eighteen flags they can put into 66,000 different combinations. And I have to tell you that these standards of the cross may be lifted into combinations infinite and varieties everlasting. And let me say to young men who are after awhile going to preach Jesus Christ you will have the largest liberty and unlimited resource. You only have to present Christ in your own way.

Jonathan Edwards preached Christ in the severest argument ever penned, and John Bunyan preached Christ in the sublimest allegory ever composed. Edward Payson, sick and exhausted, leaned up against the side of the pulpit and wept out his discourse, while George Whitefield, with the manner and the voice and the start of an actor overwhelmed his auditory. It would have been a different thing if Jonathan Edwards had tried to write and dream about the pilgrim's progress to the celestial city or John Bunyan had attempted an essay on the human will.

The Harvests of Grace.

Brighter than the light, fresher than the fountains, deeper than the seas, are these gospel themes. Song has no melody, flowers have no sweetness, sunset sky has no color, compared with these glorious themes. These harvests of grace spring up quicker than we can sickle them. Kindling pulpits with their fire and producing revolutions with their power, lighting up dying beds with their glory, they are the sweetest thought for the poet, and they are the most thrilling illustration for the orator, and they offer the most intense scene for the artist, and they are to the ambassador of the sky all enthusiasm. Complete parades for the

direct gull. Sweetest comfort for ghastliest agony. Brightest hope for grimmest death. Grandest resurrection for darkest sepulchre. Oh, what a gospel to preach! Christ over all in it. His birth, his suffering, his miracles, his parables, his sweat, his tears, his blood, his atonement, his intercession—what glorious themes! Do we exercise faith? Christ is its object? Do we have love? It fastens on Jesus. Have we a fondness for the church? It is because Christ died for it. Have we a hope of heaven? It is because Jesus went ahead, the herald and the reformer.

The royal robe of Demetrius was so costly, so beautiful, that after he had put it off no one ever dared put it on, but this robe of Christ, richer than that, the poorest and the wanneest and the worst may wear. "Where sin abounded grace may much more abound."

"Oh, my sins, my sins," said Martin Luther to Staupitz. "My sins, my sins!" The fact is that the brawny German student had found a Latin Bible that had made him quake, and nothing else ever did make him quake, and when he found how through Christ he was pardoned and saved, he writes a friend saying: "Come over and join us, great and awful sinners saved by the grace of God. You seem to be only a slender sinner, and you don't much extol the mercy of God, but we who have been such very awful sinners praise his grace the more now that we have been redeemed." Can it be that you are so desperately egotistical that you feel yourself in first rate spiritual trim and that from the root of the hair to the tip of the toe you are scarier and immaculate? What you need is a looking glass, and here it is in the Bible. Poor and wretched and miserable and blind and naked from the crown of the head to the sole of the foot, full of wounds and putrefying sores. No health in us. And then take the fact that Christ gathered up all the notes against us and paid them and then offered us the receipt.

And how much we need him in our sorrows! We are independent of circumstances if we have his grace. Why, he made Paul sing in the dungeon, and under that grace St. John from desolate Patmos heard the blast of the apocalyptic trumpets. After all other candles have been snuffed out this is the light that gets brighter and brighter unto the perfect day, and after under the hard hoofs of calamity all the pools of worldly enjoyment have been trampled into deep mire at the foot of the eternal rock, the Christian, from cups of granite, lily rimmed and vine covered, puts out the thirst of his soul.

Manliness in Death.

Again, I remark that Christ is above all in dying alleviations. I have not any sympathy with the morbidity abroad about our demise. The emperor of Constantinople arranged that on the day of his coronation the stone-mason should come and consult with him about his tombstone that after awhile he would need. And there are men who are monomaniacal on the subject of departure from this life by death, and the more they think of it the less prepared are they to go. This is an unmanliness not worthy of you, not worthy of me.

Saladin, the greatest conqueror of his day, while dying, ordered the tunic he had on him to be carried after his death on a spear at the head of his army, and then the soldier ever and anon should stop and say: "Behold all that is left of Saladin, the emperor and conqueror! Of all the states he conquered, of all the wealth he accumulated, nothing did he retain but this shroud." I have no sympathy with such behavior or such absurd demonstration or with much that we hear uttered in regard to departure from this life to the next. There is a common-sensical idea on this subject that you and I need to consider, that there are only two styles of departure.

A thousand feet underground, by light of torch tolling in a miner's shaft, a ledge of rock may fall upon us, and we may die a miner's death. Far out at sea, falling from the slippery ratlines and broken on the halcyons, we may die a sailor's death. On mission of mercy in hospital amid broken bones and reeking leprosy and raging fevers we may die a philanthropist's death. On the field of battle, serving God and our country, slugs through the heart, the gun carriage may roll over us, and we may die a patriot's death. But after all there are only two styles of departure, the death of the righteous and of the wicked, and we all want to die the former.

Last Hours on Earth.

Gordon Hall, far from home, dying in the door of a heathen temple, said, "Glory to thee, O God!" What did dying Wilberforce say to his wife? "Come and sit beside me and let us talk of heaven. I never knew what happiness was until I found Christ." What did dying Hannah More say? "To go to heaven, thank what that is! To go to Christ, who died that I might live! Oh, glorious grave! Oh, what a glorious thing it is to die! Oh, the love of Christ, the love of Christ!" What did Mr. Toplady, the great hymnwriter, say in his last hour? "Who can measure the depth of the third heav-

en? Oh, the sunshine that fills my soul! I shall soon be gone, for surely no one can live here after such glories as God has manifested to my soul."

What did the dying Janeway say? "I can as easily die as close my eyes or turn my head in sleep. Before a few hours have passed I shall stand on Mount Zion with the one hundred and forty and four thousand and with the just men made perfect, and we shall ascribe riches and honor and glory and majesty and dominion unto God and the Lamb." Dr. Taylor, condemned to burn at the stake, on his way thither broke away from the guardsmen and went bounding and leaping and jumping toward the fire, glad to go to Jesus and to die for him. Sir Charles Hare in his last moment had such rapturous vision that he cried, "Upward, upward, upward!" And so great was the peace of one of Christ's disciples that he put his fingers upon the pulse in his wrist and counted it and observed its halting beats until his life had ended here to begin in heaven. But grander than that was the testimony of the worn-out first missionary, when in the Mamartine dungeon he cried: "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day, and not to me only, but to all them that love his appearing!" Do you not see that Christ is above all in dying alleviations?

Toward the last hour of our earthly residence we are speeding. When I see the spring blossoms scattered, I say, "Another season gone forever." When I close the Bible on Sabbath night I say, "Another Sabbath departed." When I bury a friend, I say, "Another earthly attraction gone forever." What nimble feet the years have! The roebucks and the lightning run so fast. From decade to decade, from sky to sky, they go at a bound. There is a place for us, whether marked or not, where you and I will sleep the last sleep, and men are now living who will, with solemn tread, carry us to our resting place. Brighter than a banquet hall through which the light feet of the dancers go up and down to the sound of trumpeters will be the sepulcher through whose rifts the holy light of heaven streameth. God will watch you. He will send his angels to guard your slumbering ground, until at Christ's behest, they shall roll away the stone.

So also Christ is above all in heaven. The Bible distinctly says that Christ is the chief theme of the celestial ascription, all the thrones facing his throne, all the palms waved before his face, all the crowns down at his feet. Cherubim to cherubim, seraphim to seraphim, redeemed spirit to redeemed spirit shall recite the Savior's earthly sacrifice.

The Glories of Heaven.

Stand on some high hill of heaven, and in all the radiant sweep the most glorious object will be Jesus. Myriads gazing on the scars of his suffering, in silence first, afterward breaking forth into acclamation. The martyrs, all the purer for the flame through which they passed, will say, "This is Jesus, for whom we died." The apostles, all the happier for the shipwreck and the scourging through which they went, will say, "This is the Jesus whom we preached at Corinth and in Cappadocia and Antioch and at Jerusalem." Little children clad in white will say, "This is the Jesus who took us in his arms and blessed us and when the storms of the world were too cold and loud brought us into this beautiful place." The multitudes of the bereft will say, "This is the Jesus who comforted us when our heart broke." Many who had wandered clear off from God and plunged into vagabondism, but were saved by grace, will say, "This is Jesus who pardoned us. We were lost on the mountains, and he brought us home. We were guilty, and he made us white as snow. Mercy boundless, grace unparalleled. And then, after each one has recited his peculiar deliverances and peculiar mercies, recited them as by solo, all the voices will come together in a great chorus which shall make the arches re-echo with the eternal reverberation of gladness and peace and triumph.

Edward I was so anxious to go to the Holy Land that when he was about to expire he bequeathed \$160,000 to have his heart after his decease taken and deposited in the Holy Land, and his request was complied with. But there are hundreds today whose hearts are already in the holy land of heaven. Where your treasures are, there are your hearts also. John Bunyan, of whom I spoke at the opening of the discourse, caught a glimpse of that place, and in his quaint way he said, "And I heard in my dream, and, lo, the bells of the city rang again for joy, and as they opened the gates to let in the men I looked in after them, and, lo, the city shone like the sun, and there were streets of gold, and men walked on them, harps in their hands to sing praises with all, and after that they shut up the gates which when I had seen I wished myself among them!"

FARM AND GARDEN.

MATTERS OF INTEREST TO AGRICULTURISTS.

Some Up-to-Date Hints About Cultivation of the Soil and Yields Thereof—Horticulture, Viticulture and Floriculture.

Difference of Fruitage in Plants.

To the Farmers' Review: There are parties who have been long engaged in horticulture who claim that a fruiting vigor cannot be bred into a strawberry plant. That runners from one plant will fruit just as well as another if they are equally as well manured and cultivated. Let us look into this matter for a moment and see if this is not a great mistake. We will better understand this if we compare the plant with something we are familiar with, and for this purpose a thoroughbred cow, like that of I. H. Hood of Lowell, Mass. I understand this cow is valued somewhere above \$50,000, and that she has the greatest butter record yet made. Her value lies in the fact that she has developed in her body a system of glands which take from the foods that pass through her all the butter fat it contains, and has the capacity to consume an immense amount of food. Another strain of cattle bred for beef do not have the milk glands, but do possess others which appropriate the same elements and turn it into tallow and muscle for meat. The more you feed such a cow the fatter it would make her, but you could not get a material increase in the flow of milk because it would go to the beef-producing glands.

Now this is just the same with plants. They have the same organism of glands, but in this case scientists call them vascular bundles. We have a system of each for producing pollen, fruit flesh, wood, bark, etc. Now the fruit-producing vascular system is very sensitive, and like any other organism of the body, is developed by proper foods and manipulation, as by restriction to prevent exhaustion by excessive use. These vascular bundles which go to the production of seeds and fruit flesh are, like the glands in the cow, the result of systematic selection of those which make the best development and rejecting those which fail to make the desired improvement. At the same time we feed the plant with those elements which go to fruit. For instance, we know that phosphoric acid and potash are elements that cannot be dispensed with in seed and fruit production, while nitrogen stimulates the wood and runner-producing part of the vascular system, and so by this system of selection and rejection, through many generations, we get plants so developed in the fruit-producing organism that its strength all goes to making fruit, while another, badly bred, so as to have its wood-producing vascular system abnormally developed, you would get a vast amount of runners and leaves without a corresponding increase in fruit. In this case high tillage and manuring does not pay, because it makes something we don't want. We are after excessive fruitage, and not a host of runners and leaves. So we can see how important it is that we should know the pedigree or history of every plant we use.

In propagating strawberry plants we allow a runner to go out and form a new plant and eventually acquire roots of its own, and then the "wire" dies, but it is identically the same as the plant from which the runner comes. It is the division of the vascular system of the "mother plant."

The Rhode Island experiment station bought plants from a nurseryman grown on the hit-or-miss system, and grew them all under the same conditions, but the fruit production varied from about three grams on one plant to 188 grams in another, showing that one plant had come from a well-developed plant, while the fruit-producing vascular system in the other had been weakened or destroyed, and by dividing it we got unproductive fruiters, but runner-making plants, while on the other we got fruit-producing plants and few runners.

The fruit growers are waking up to these points and will soon understand that the fruit-producing quality of a plant comes down from the ancestry just as much as the milk glands in the cow, and they will breed their plants with equal care.—R. M. Kellogg, Three Rivers, Michigan.

Farm Separators in Gathered Cream Sections.

The advantages of the farm separator in a gathered cream section are obvious, for the separator, under proper manipulation, will increase the amount of cream from 15 to 40 per cent. It seems hardly possible that there should be any disadvantages attached to the use of the farm separators which are not inherent in the gathered cream system, and it certainly has the positive advantage of much cleaner skimming, and the amount of work could scarcely be said to be increased. There are in this state 85 gathered cream creameries and the

table shows that 20 of them have more than one-fifth the total number of farm separators reported by all the creameries, and an average of about ten more to the creamery than are reported for the whole milk creameries. The utility and success of the farm separator in the gathered cream section can scarcely be doubted, especially as the whole milk system has made little headway in that section. The patron of a gathered cream creamery who has no possible opportunity of sending the whole milk to a creamery, has only to consider the expense of a separator and the increased amount of cream it will get out of the milk. One report indicates that the users of the separator are now sending about twice as much cream as they did from the hand skimming. Under such conditions, it is evident that the farm separator will undoubtedly be profitable to the dairymen in the gathered cream sections.—B. P. Norton.

Regarding Woolly Aphis.

N. H. Albaugh, in a discussion of the woolly aphis, said:

I would like to add a little testimony that I have in regard to this same woolly aphis, or these cankered trees, as they are sometimes called. About ten years ago one of those parasites called "traveling fruit men," came to our place and said that he had a contract with a man in Kentucky to plant out in partnership with him three thousand Ben Davis apple trees. He said that he wanted to buy the cheapest trees that he could, and I took him out and showed him a block of Ben Davis trees that were not so large and had been hindered in their growth by the woolly aphis. He said it didn't make any difference to him about the knots on the roots, that he had agreed to plant this orchard out in partnership with this man, and that he had some kind of a contract that he had got even with the man without the fruit. He got those trees. We let him have them at a very low rate. He planted them on a farm near where we have a large peach orchard in Kentucky, and just as Mr. Webster has said about their trees, they have grown and they look fine. I have seen the orchard, now eight years old, with a full crop of apples, and there is not a finer orchard any place. That man came and bought those trees independent of us, paid for and took them away with him. It has been a serious question with me whether after all, outside of checking the growth of the tree in the nursery, it is carried to the orchard and in any way seriously affects the trees. I have had in my experience in the nursery business trees that were badly affected at two years old. I have left them there until three or four years old, when they were put out in the row and is disappeared, and the trees are just as finely rooted as we could find anywhere. The Professor says truly that if you have to eradicate the woolly aphis and its effects from the nursery north of the Ohio river or south, I will say in the United States anywhere, there would be no nurseries left. In Virginia they have the woolly aphis as one of the noxious insects, one of the new noxious insects. Now I am a lineal descendant of the man who built the first known vessel that sailed the waters, and I think I can say a pair of the woolly aphis went into the ark.

Driving Stock Off the Range.

A Colorado statute provides that when the stock of any person in that state shall be driven off its range without the owner's consent, by the drover of any herd or drove, every person engaged as drover of such stock, or otherwise engaged in the care and management thereof, shall be liable to indictment and punishment as for larceny, and shall be liable for damages to the amount of \$200 for each head so driven off, together with all costs accruing in the trial of said cause, and said herd or stock, or a sufficient number to cover all damages and costs, shall be liable for the same. But an occupant and proprietor of land in the vicinity of another's range, and a neighbor of the latter, the Court of Appeals of Colorado holds, in the case of Matheson against Kuhn, 63 Pacific Reporter 125, is not a drover within the meaning of the statutes, and incurs no liability under the statute in wrongfully driving the other's cattle from his range, although he may be liable as a trespasser therefor.

Authorities on forestry say that seventy-five years are required for the oak to reach maturity; for the ash, larch and elm, about the same length of time; for the spruce and fir, about eighty years. After this time their growth remains stationary for some years, and then decay begins. There are, however, some exceptions to this, for oaks are still living which are known to be 1,000 years old.

In South America the Brazilian peasant women often take their infant down to the water and use the leaves of the Victoria Regina water lily as cradles. The leaves are often a yard in diameter, circular, and with an inch high border which stands up like the rim of a tea tray.—Chicago Record.

How "Advance" Was Fed.
(From Farmers' Review Stenographic Report.)

At the Wisconsin Round-Up Institute, Stanley R. Pierce of Illinois told how he grew the steer Advance, which sold last fall for \$2,145, or \$1.50 per pound. He said that this animal had not been differently fed than most animals intended for the show ring.

Q.—How did you feed Advance for the last 90 days?

A.—He was fed for the last 90 days about the same as he had been fed from the time he was five months old. He had, in addition to his rough feed, corn meal, oats and bran. I fed him these at the rate of 4 quarts twice a day. He had some chopped beets, mangels or turnips.

Q.—When you fed him beets chopped, how many did you give him per day?

A.—About 10 pounds.

Q.—How long did you give him milk?

A.—He had his mother's milk till he was five months old, and after that he nursed a Shorthorn cow for two months more, after which I put him onto a grade Angus cow.

Q.—When you fed oats, were the oats ground or whole?

A.—They were whole.

Q.—What kind of a milker was the mother of Advance?

A.—She was a good milker for a few months, but at the expiration of five months dropped very rapidly in her milk yield. If she had been a better milker she would not have dropped so fine a beef calf. You can't get a high state of development in both directions—in the direction of beef and of milk.

Q.—What is your favorite breed of cattle?

A.—I like the Angus best.

A Farmer.—Of course he does; for that is the breed he is handling.

Q.—Do you not find that you have to look after matters yourself?

A.—I find it hard to secure men that will do what I tell them to do. A good many men will do well for awhile and then want to take matters into their own hands. I have to let such men go.

Idea of Educators.

At a recent meeting of the Illinois Congress of Mothers, Professor Hall, in advancing his ideas on the education of children, combated some of the older family traditions. He said he still believes "Dr. Spank" is one of the best family physicians, but he would not have children set at their lessons as early as they have been. "A boy ought not to be taught to reason things out until he is 12 years old," he said. "If a child asks why a thing must be done before he reaches that age tell him 'because it's right.' Argument does a child no good and the discipline of unquestioning obedience is one of the best parts of a child's training. Nature study is the great thing for young children. I would rather have them taught about mice, or grasshoppers, than to have them studying some of the lessons that are given them in schools."

Professor Butler talked on "Some Evidences of an Education." He selected five characteristics which he considers evidences of education and enlarged upon them. "Correctness and precision in the use of the mother tongue," he said, "is one of the first evidences that reach us in an educated person. Refined and gentle manners are perhaps the indication second in importance. The power and the habit of reflection are a ready index to the person of education. The power of growth is an evidence of the first importance. Education and growth have almost synonymous meanings. As final evidence of education comes the power to be."

Horticultural Notes.

The life-retaining property of seeds is influenced to a very great extent by the degrees of temperature and moisture to which they are exposed. Stored seeds should be guarded against both heat and moisture previous to the time of planting them; and the springtime is the season when they are most likely to experience conditions that excite germination. The seed that has started to germinate and has been checked is probably of less value than the seed whose germination has been held back till it is put into the warm, moist ground.

Strong seeds only should be planted if large crops are to be expected, and the vitality of the seeds may be ascertained by testing them by any of the ordinary methods. There are various methods for doing this. Some use an incubator, as in that way the temperature can be kept under perfect control. The mere sprouting of seeds does not indicate their ability to grow, as some seeds that sprout are so weak that they are about worthless. Then, too, some seeds that will sprout in a warm room will not do well out of doors. For this reason it is desirable to sprout seeds under varying conditions.

A man's true wealth is the good he does in this world.

As a general thing other people's success is entirely beyond their merits.